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Desire only that which is within you. Desire only that which is beyond you. Desire only that which is unattainable. —LIGHT ON THE PATH

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THE THREE-VISAGED GOD

Esoteric philosophy denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature. It only refuses to accept any of the gods of the so-called monotheistic religions, a blasphemous and sorry caricature of the Ever Unknowable
—*The Secret Doctrine* I, xx.

POWER, Goodness and Unity—most conceptions of God stand for all these. The three are inseparable in conventional tradition, yet need to be separated. This God of the three faces is a most confusing visage, even "goodness" changing shape before our eyes whenever identified with God.

Goodness—what can be wrong with "goodness," and how can it be claimed that "goodness" needs to be separated from anything? Yet if one believes that goodness is outside of man himself—if the powers which can make goodness are those which transcend his own powers—man then has no logical alternative but to believe in his own profound weakness, not in his potential "goodness" at all. So when "goodness" and "God" are combined, goodness itself passes human understanding, just as God has done, and it is doubtful if anything which passes man's comprehension can communicate aspirations toward a higher life.

One can find other faults with "goodness," as did Krishna when he discoursed on the limitations of those snugly surrounded by Sattvic perfections. The psychological chain by which man may be bound to this anchor of "goodness" requires careful examination if one is to determine the subtle forging of its links. The simplest logic, however,

makes clear that *a* perfection is not perfection. Any *form* of goodness, clearly, is created and cannot be creative. The power of Deity *is* the power of creativity; hence, a confusion of that power which men call God with goodness is a gross philosophic error. And since all philosophic errors have psychological consequences, it is really no surprise to note that Christians have long worshipped "Goodness" without seriously seeking to discover and embody the qualities of Goodness. It is study and application, rather than worship, which are needed. Then, too, the qualities which make for Goodness are never so much what a man is as what he seeks to be, the cores of aspiration which cannot be worshipped except by individual embodiment. Krishna, in *The Bhagavad-Gita,* enjoins Arjuna to stop worshipping Goodness, so that he may begin to comprehend its many subtleties.

Finally, the issue between the typical religious approach and the approach of Theosophy seems to be that the first is directed toward worship and imitation, while the latter is directed toward study, investigation, and application. One may, for instance, either worship Power or study Power. When one studies "power" he discovers that it is of many kinds—always of many kinds—and always weak in its imperfections. Power becomes identified with Authorities and authorities may die, be dethroned, or at the very least develop serious rivals—all of which should prove that no form of Power offers "security."

No manifestation of Power, or Goodness either, creates the necessary bonds of sympathy by which man can alone understand man. For Theosophists, then, Deity can be only "the Divine spark in man, one and identical in its essence with the Universal Spirit," as H.P.B. has it in the *Key.* This Divine spark is Creator, alone deserving of worship. Both Power and Goodness are but creations, and prostration at those altars is thus no more than idolatry.

If the intuitive leaning of man toward recognition of interdependence transforms itself into a leaning on authority for guidance, or toward an invoking of power, the believer is betrayed by false ideology. It becomes necessary to know that organizations and institutions, capable of being either good, or powerful, or both, cannot *create* brotherhood among men. The conception of Unity itself, however, is incorruptible, so long as kept from conjoining with the concepts of Goodness or Power. And this incorruptible, unmodifiable Unity is the subject matter of the First Fundamental Proposition of Theosophy.

MYSTERIES OF MOTIVE

PROFESSIONAL educators have numerous charts and diagrams which illustrate the course of progress in ordinary learning and assist the teacher in working with pupils, but the statisticians of psychological processes offer no method for analyzing growth in *character.* As one of the pioneers in the art of mental testing, Dr. James McKeen Cattell, said years ago, "The intelligence tests only attempt to determine a small range, primarily of the intellectual processes. . . . we have not settled with the question of clearness of thought, sincerity of feeling, correctness of action. Wisdom, sympathy, righteousness are still further beyond our present reach."

So, while there is reasonable awareness of factors which have a part in intellectual manipulation of symbols, the more profound elements of moral psychology remain unknown to our culture and civilization. We have, it is true, such terms as "sympathy" and "righteousness," and we use them in a rough and ready way, but understanding of the actual processes by which sympathy and righteousness are developed is no more advanced than it was in the days of Socrates. The reason for this lack is plain enough. There has not been, since the decline of the Neoplatonic School, a climate of either intellectual or moral opinion in the West that has been favorable to what may be called the scientific study of morality. The theological definition of morality is always in terms of "obedience" to God's will, while the sciences which have grown up since the seventeenth century have deliberately avoided any consideration of moral realities, with the result that only the most primitive sort of moral analysis is capable of being understood by the average Westerner. The habit of sensitive awareness to nuances of moral experience is not even conceived of, much less fostered, by the culture of Western nations, and this makes of every individual who attempts to penetrate the mysteries of character and motivation a veritable pioneer. He works, that is, in a practically traditionless field, so far as the customs and mental habits of his native land are concerned. The symbols of human greatness he finds before him are commonly representative of outward achievement. Our "great men" are almost all great warriors, conquerors, statesmen, or empire-builders. Even the great reformers of modern times have been men recognized chiefly

for external accomplishment. They founded parties or captained revolutionary movements, and left a heritage of organizational forms of activity to their successors. One might say that, today, the world is more highly organized for good than ever before in history, while the good that organizations are able to accomplish, in the face of opposition from other organizations which are geared to partisan objectives, seems miserably inadequate.

Organizations themselves, we learn to our sorrow, easily decline into sluggish or static vehicles which give impersonal sanction to compromise and indecision. Instead of serving as instruments for the expression of good will and mutual understanding, they become time-honored barriers to *effectual* good will, and mark off limits to any understanding which would go beyond the bounds of familiarly defined self-interest. We praise the constitution and the conference-table, yet find that both these tools of rational self-determination may be turned into means of endless and fruitless bickering. It is as though we had assembled all the instruments needed by a symphony orchestra, while forgetting to train the musicians themselves; or had built a magnificent school equipped with every sort of convenience and device, yet neglected to find teachers to instruct the pupils.

The problems of the world, then, we are beginning to realize, are not the problems of organization but the problems of human beings. The peoples of the world fail to get along with each other because they have not learned how to get along with each other, and they have not learned this because it has not seemed important to do so. "Getting along" is, of course, a workaday phrase which may hide the moral aspect of the situation. Men get along best when they work toward common objectives, and the having of common objectives depends upon having common ideals. Finally, to be all-inclusive ideals—a basis for universal brotherhood—they must be *high* ideals, relating to perfections in which all men can participate equally.

It is to be noted that the Founders of the Theosophical Movement, as beings who had at heart the welfare of all mankind, did not tinker with the mechanics of organizations, nor even make preachments concerning the quality of service to organizational objectives. Their primary educational ideals are embodied in such works as *The Voice of the Silence* and *Light on the Path.* This is confirmed by Mr. Judge, who wrote, "There is, first, our own work, in and on ourselves, each

one." "We are not," he says, "working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race." The Founders of the Movement, in short, started at the end of the scale of human effort which is opposite to that commonly recognized as the path of "action" by the modern world. There were already plenty of "organizations," so why should they add another, however excellent in proclaimed objectives? The Theosophical Movement was rather established in order that "occultists may be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing."

So, from the long-term point of view, the Movement is an attempt to plant in the modern world the seed of moral growth and moral strength, in order that there may grow and spread a *culture* of moral awareness to the great ideal of human brotherhood—and not only to the ideal, but to the actual processes by which brotherhood becomes a daily and practical reality. This, surely, is the moral science for which the world reveals extraordinary need.

Such a science, moreover, belongs to a culture whose precepts are defined in the devotional books of the Theosophical literature. If we take a single one of these precepts, we soon see how it runs counter to the perhaps more familiar precepts of our time and native civilization. "Kill out ambition," says *Light on the Path.* Ambition, the wisdom of the world tells us, is the motor of accomplishment. In some measure, this seems to be true. But Theosophists are not called upon to block the wheels of "progress" in the world. This precept makes no reference to the ambitions of other men. Here, perhaps, is an initial secret that must be mastered—that occultism leads along a way which is strictly and uniquely one's own. Dependence upon what others do; justification of oneself from the behavior of others; wanting others to choose as we do: these are attitudes which close the portal to occultism and seal its very existence from view. Occultism is the path of greater individuality. At its end lies the great abyss, in which we must learn to "hold fast to that which has neither substance nor existence." If, at the beginning, we allow what others do to trouble our minds, we can not hope to find the way to the abyss, much less survive the trial of egoic self-reliance which it represents. The aim of occult development is *spiritual* alliance with all our brothers. Concern with the actions of others means, not spiritual alliance, but *psychic dependence.* So there

are good and sufficient reasons in metaphysics for the counsel to mind one's own business. In occultism, this counsel is a law of being. Egoic individuality literally depends upon it.

> AMBITION [says the Commentary in *Light on the Path*] is the first curse: the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this rule seems simple and easy, do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious: it is not easy to say, When the Master reads my heart he will find it clean utterly. The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. . . .

The real work, then, of the aspirant or disciple, is not so much in any of the more obvious directions, such as the mastery of an intricate metaphysics, the learning of the "teaching" in respect to obscure points of doctrine, or having on the tip of one's tongue, for apt quotation, a passage of pertinent application, but is rather in the field of exposing one's own self-deceptions. Simply to be willing to undertake this task is perhaps a major occult decision. Often a student may be helped in this through someone who is accounted, by the world's standards, a failure, or even a great sinner. The ambitious man, for example, almost invariably builds upon what he imagines to be the impression he makes on others. And if he can be so fortunate as to spend some time with someone who, having made a great mess of his life, has accepted this failure with some humor, doing what he can with the pieces which are left, then the student may discover the wisdom and clarity of mind which belong to an ambitionless outlook. The difficulty, here, of course, is that the ambitious person seldom has time for listening to or associating with a "failure." The opinions of a failure, he thinks, can hardly be of importance. Yet, from an occult point of view, this "failure" may be several rungs of the ladder "higher" than the one still haunted by ambition. Often, it may be, nothing less than the blow-

torch of extreme disaster will penetrate the hard core of ambitious resolve. And the disaster itself may not be of a sort to suggest that some great lesson has been learned from it. Meanwhile, the one driven by the gadfly of ambition hardly has time for these reflections. He is too busy climbing upward and onward to the heights of personal achievement . . . and recognition.

How does one detect ambition in himself? There should never be any difficulty, here. The difficulty is in *wanting* to detect it, for the ambitious man is unhappily a vain man, to whom the mere possibility that he is "ambitious" becomes an odious suggestion. *He* could not possibly be ambitious when he is sacrificing himself in so many directions! He seeks the welfare of mankind. Ambition—paugh! But the one who really wants to know if he harbors something of this virus—and who does not?—will easily gain an answer from watching his inner attitude toward others. Has he an expectant attitude in meeting strangers? An attitude which leaps to judgment of whether or not this person may be "useful" in some particular way? Is he indifferent to those who are of another faith or persuasion, as though these, being yet unsaved, are human only in a remote and abstract sense? Is he able to discuss without yearning to convince? Has he patience with the slow deliberations of others? Has he real respect for the deliberative process itself, regardless of the conclusions reached at any particular moment?

Ambition betrays itself in a thousand little ways. First of all, it can never sit still. It distrusts Karma and fears to let well enough alone. It is always "arranging" things beyond the call of duty. Being, basically, an insecurity of the spirit, it is forever trying to stack the cards to gain some expedient advantage. Frustrated, it leads to anger, recrimination, accusation. Deflated, it wears the martyr's robe and hides impatiently behind the resignation of unappreciated virtue.

It is, therefore, the harshest of masters, and one who rewards his servants with only "dust and ashes." As a "necessary teacher," however, ambition may be regarded in another light. One does not, as the author of *Light on the Path* indicates, abandon simply by saying, "I will not be ambitious." Ambition may be studied as one of the protean forms of self-deception which are forever attempting to interfere with the work of soul-education. One need not wear a hair shirt or sleep upon a couch of metaphorical nails of which each particular spike is

inscribed with the resolve, "I will not be ambitious." It is enough to recognize, simply, that ambition gets in the way of communication between souls. When we are really attentive to another's mind, ambition cannot remain present. Understanding, unlike ambition, can have no ulterior motive. Understanding, unlike ambition, is constitutionally incapable of "using" another person. It is this immediate devotion to his work which gives the artist his freedom from ambition. Ambition cannot understand how precious is the instant of the present—that all morality, all truth, all love, all brotherhood, is locked in the ever-present now. Brotherhood is never Utopian. It cannot be tomorrow without having been today. This is the peace of the philosopher, the resignation of the sage, and the contentment of the worker who works "as those work who are ambitious."

THE POWER OF TRUTH

I am confident that the spirit generated by truth is stronger than the force of circumstances. In my review no other destiny awaits mankind than that which, through its mental and spiritual disposition, it prepares for itself. . . . If men can be found who revolt against the spirit of thoughtlessness, and who are personalities sound enough and profound enough to let the ideals of ethical progress radiate from them as a force, there will start an activity of the spirit which will be strong enough to evoke a new mental and spiritual disposition in mankind. Because I have confidence in the power of truth and of the spirit I believe in the future of mankind.

—ALBERT SCHWEITZER

A HOLY TRIAD

Father-Mother spin a web, whose upper end is fastened to Spirit—the light of the one darkness—and the lower one to its shadowy end, matter; and this web is the universe spun out of the two substances made in one which is Svâbhâvat.

—*S.D.* I, 29

In the twelfth month, on the ninth day of the bright fortnight of the Chaitra month . . . Kausalya gave birth to Rama. . . , representative of one half of Vishnu and the perpetuator of the Ikshvaku race.

—*Ramayana*

Lord Vishnu, residing in the heart of all, appeared in the divine Devaki, like the full moon in the eastern quarter.

—*Bhagavata, Krishna-Avatara*

Having thus spoken, Isis poured first to Horus the sweet nectar of immortality given by the Gods to the souls, and began thus her sacred discourse . . .

—*Hermes, Virgin of the World*

And when the wise men had departed, behold, the Angel of the Lord appeareth to Joseph in a dream saying, Arise and take the young child and his mother, and flee into Egypt.

—*Matthew*

LIFE is a series of constant transformations. It dies but to regenerate on a higher spiral. Infinite is the movement of her cycles, one giving birth to another in the bosom of Space. Thus periods come to birth and disappear, events blossom and fade, men trace glyphs in the Book of Time and vanish. But the Great Symbols remain as the Eternal Matrix of all that is to be. Archetypal Images last as models for reproduction. Deeds inspired by them, and printed through the Will of Man, fulfill the invisible Law and add strength to the Scripts of Heaven for generations to follow.

One of these immortal Symbols is represented to us in the gracious view of a Mother holding a Child. We see it at every street-corner; it always has a strange power to move our heart and to appeal to our sense of protection; this, too, is the echo of a long past, imprinted in our souls, and tracing once more its course, we may meditate on some aspects of its sacred meaning.

The still nights of Christmas in which the stars shine with a new glory enact a Mystery in Nature which, if understood, would bring the

common celebrations to nought, and waken a devotion which would find expression in real love for the whole of the manifested universe.

The Mother and the Child who are worshipped at this period are but the reflection of Universal Conception and Birth, which takes place in Nature and in Man on every plane.

Aditi, symbol of infinite and shoreless Space, Mother of the Sun and planets, *Deva-Matri* of seven children, is an Image repeated in all the great traditions of the four quarters of the earth.

Devaki has six embryos conveyed to her womb by the "nurse of the world" until Krishna appears.

Mary is also mother of seven children, and yet the Immaculate Mother.

Kwan-Yin is the female Logos, the Mother of Mercy and Knowledge, having called forth from the lower abyss, the illusive form of Sien-Tsang and the Seven Elements.

Isis, the Virgin Mother, Water (Space), Nature, Earth, is the "Woman clothed with the Sun," the Mother of the Soul, for Life and Light are therein united.

Such mystical terms find their correlations from the infinitude to a manifested point. "The last vibration of the seventh eternity thrills through infinitude. The Mother swells, expanding from within without, like the bud of the lotus." (*S.D.* I, 28.)

H.P.B. says in *The Secret Doctrine* (I, 58-59):

> . . . as the hour strikes and it [the Mother] becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of Anima Mundi, Alaya)—its heart opens. It differentiates, and the THREE (Father, Mother, Son) are transformed into four. Herein lies the origin of the double Mystery of the Trinity and the immaculate Conception. . . .
>
> . . . the Male element in Nature (personified by the male deities and Logoi—Viraj, or Brahmâ; Horus, or Osiris, etc., etc.) is born through, not from, an immaculate source, personified by the "Mother"; because the Male having a Mother cannot have a "Father" —the abstract Deity being sexless, and not even a Being but Be-ness, or Life itself.

Following this, H.P.B. gives the example of the connection between the divine and the terrestrial planes (I, 60):

> The "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth

> as the Son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total—past, present and future. . . . Above, the Son is the whole KOSMOS; below, he is MANKIND.

Thus the drama of evolution begins, and repeats in the crystallization of forms—ever more and more material, then more and more ethereal—the same immutable process, in Space, in Nature, in Man and in Soul.

Around the 21st of December, when the Sun retraces his journey northwards, the seed beneath the Earth begins to germinate, as a promise of the future wheat, symbol of Eternity. The Sun-Gods, the Saviours, it is said, have been born at this period—the darkest of the year—at midnight, "together with the sacred plant of nine and seven stalks." To understand Their Unity in Essence and Diversity in Manifestation, H.P.B. gives us this hint (*S.D.* 1, 134 fn.): "The Sun here stands for the Logos (or Christos or Horus) as central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence." . . . For, as she explains, they represent not a single center of energy, but innumerable other centers of which the number is almost infinite.

The four seasons rebegin their cycle: Winter in its apparent desolation holds the seeds in its bosom, the causes being cast by the sower. Spring sees the first blossoms when all is promise but still at the mercy of tempests. Summer comes to maturity and harvest, and food can be stored under the clearest days of the year. Woe to the farmer who, happy with the result, leans back and enjoys. Soon Autumn is there with the brooding of new plans and new sowing, born a step higher from the experience of the past seasons. If not used wisely, a sad winter and barren new cycle will result, but the wise farmer, having foreseen and sown, may retire innerly and build the bridge to a new work in peace and seclusion.

Does not this repeat itself on other planes? The analogy can be worked out in many ways. Whatever is sown is a gestation and a "travail." It has its own seasons, inner and outward. Any birth means long preparation on all sides: earth, seed, sower, plan, must all be ready. There is a great truth in the descendance of Jesus in the Gospels. While all Mothers cannot be Mothers of Saviours, all can prepare the way for a Saviour to be reborn one day to mankind, by purifying themselves, by preparing the instruments of Karma, by ideating

in terms of their duties and of their love for the new-born souls. The prayer addressed by the Gods to Devaki enumerates qualities which Mothers can express:

> "Thou art that Prakriti (essence), infinite and subtile, which bore Brahmâ in its womb. Thou eternal being, comprising in thy substance the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all. . . . Thou art sacrifice, whence all fruit proceeds; thou art the *aranî* whose attrition engenders fire" . . . ("Womb of Light," "holy Vessel," are the epithets of the Virgin). "As Aditi, thou art the parent of the gods . . . . Thou art Jyotsna (the morning twilight)." The Virgin is often addressed as the "morning Star" and the "star of Salvation"—the light whence day is begotten. "Thou are *Samnati* (humility, a daughter of Daksha), the mother of Wisdom; thou art *Niti,* the parent of harmony *(Naya);* thou art modesty, the progenitrix of affection *(Prasraya or vinaya);* thou art desire, of whom love is born. . . . Thou art the mother of knowledge *(Avabodha);* patience *(Dhriti),* the parent of fortitude *(Dhairya)*. . . . etc., etc." (*S.D.* II, 527-528.)

Thus repeating the Great Symbols in everyday life, Mothers will slowly build a bridge between the shining abode of the Gods and our sorrowful star. And at the appointed time of the Cycle, a Great Soul will be reborn, its Instrument formed of the myriads of efforts patiently stored in Space, the Universal Mother.

At the Birth that accompanies Initiation, the same sacred mystery takes place. The Birth of a Soul is but the efflorescence of efforts during ages, the essence of sufferings and renunciations, the Promise of Bliss and Salvation for mankind and its universe. Wisdom is the Mother, the Eternal Archetypal Space. The Guru is the Father who guides the first steps of the Neophyte, his Son, into the world of Divine Ideas.

Nature is the mystic cypher and hieroglyph of spirit. It is a translation of being into seemings, ideals into idols; the Bible of Deity written in things. Genius interprets the sense of this sacred literature; this elder sanscrit of spirit. The worlds are tropes of God, creatures his thoughts.

—A. BRONSON ALCOTT

OUR UNEXPLORED TERRITORY

WORDS may convey an idea, but they cannot explain it; only the users of words can do that. Words do not teach us *meaning;* but often serve as a cloak for truth. Words are sounds whose vibration stirs memories and awakes past associations in the pulsing tissues of our brain. But who is sufficiently versed in the science of vibration to trace for us the invisible pathway from a word seen or heard to the idea or feeling invoked in our inner self? That the pathway is travelled in "no time," and is, we may say, in "no space," does not erase the fact of its existence. Sound is only one small part of the process; if it were all, then every surface capable of vibrating with sound waves would understand our speech. Sonic or electronic vibration is not all, for many sounds agitate the brain tissue without touching off a thought. The *meaning* of the word?—but meanings change with the speaker, the circumstance, and our own mood.

Perhaps we should begin at the other end. What are we composed of, inside? We have thoughts—from where do they "come" to us, and where are they while they are "in" our mind, delighting or dismaying us, as the case may be? How do we "put two and two together"? How is it possible for a thought to entrench itself so stubbornly that we cannot get rid of it—and why, on the other hand, will an idea sometimes be so elusive that it is ours for only a fleeting instant, and leaves us wishing it had not gone away?

Inside, we have feelings, also, and these often seem more powerful than thoughts. We store them separately, somehow, but, again, it appears that each is linked with thought. One day, we may find a certain thought accompanied by a mild feeling, and a year or a day later discover that it has teamed up with a strong emotion. Running across an unfamiliar notion in a book, we might remark, "It leaves me cold." Yet a time may come when the same idea will take on a profound significance, generating in us a deep feeling of conviction, of joy, of pain, of horror, or of hope. Contrariwise, the sudden perception of a new thought may fill us with intense feeling, either for or against it; we are immediately intrigued, prejudiced, or revolted. What has happened, inside? What "compartment" of our nature has opened—and why? We know that in some fashion our emotional climate is

affected by other people and their inner atmospheres, as well as by indefinable influences whose source we cannot trace merely to the human beings in our immediate vicinity.

Psychologists have studied the octaves of physical and psychic sensations in man without accounting for the parallel ranges of vibration that lie below and above that scale of reactions. It is as if the westward exploration of the American continent had stopped at the Mississippi, and, ever since, those who ventured beyond had to find their way without maps or directions. Suppose, further, that when travellers returned —if they returned—their tales were listened to by just a few, believed by only a fraction of those who heard, and understood by still fewer.

This situation is precisely the state of affairs with regard to the continents of mind and heart, the uncharted seas of the human soul! The new worlds to be explored by man today lie *inside,* instead of outside himself.

The exploration of the inner world, like any other exploration, requires a powerful affirmation of the realm of the journey. We thus must distinguish ourselves from those who grimly parade before our mental eyes the various hells the human mind is heir to, or who—gobbling up pseudo-Freudianism—undertake to disclose for us the meanest of erotic desires in our every idle dream. The human mind is *not* a sewer, nor a dark dungeon, although every man's mind, up to a certain point of mental evolution, contains plague-spots.

The initial advantage of confining our investigation to our own mind will appear if we consider the idea (not usually stressed in psychology texts) that *our mind is what we have made it.*

The first problem, then, is to discover what our *mind* consists of, how it operates, how it learns and unlearns, how it opens and closes or expands and contracts.

The protocol of self-conference demands that we first assimilate the fact that *we* are not our mind, any more than we are our feelings. Rare is the man who does not automatically seek prestige and fame when he realizes that he has given expression to a remarkable idea. Yet it is obvious that he is neither the great thought nor the foolish one—he is the thinker of now this thought and now that, but *never that which he thinks.*

Clearly, what we become depends upon what we think about; man makes himself according to the image in his own mind, the desire in

his own heart. But if man is "made of thought," it must follow that he is eternally thinking, and eternally he has the power to imagine for himself new goals and to "think" his way toward them. Thus he begins to fashion in reality—a different character, a nobler nature. This can be achieved, not by the casual dreaming and drifting we loosely name "thinking," but by resolutely strengthening the vision which is conceived *in his heart* and confirmed in his mind. He then thinks with his will, his faith, his devotion, his aspiration—with every capacity of his heart.

We should not be misled into thinking that the mind is self-willed: the will, like the mind, is an instrument, which we use. In the inner universe, there is always plenty of will-power to draw upon, but we ourselves must make the draft. Our power of will, like our power to breathe, is continuously operative, and instantly responsive to our command; but both powers, as a rule, are used unthinkingly until some impediment, perchance, interrupts their smooth functioning. Minor psychologists of the East—and their imitators in the West—make much of a system of Yoga which teaches "control" of the breath; and similarly, in both East and West are multiple commercial enterprises financed by eager simpletons who expect to pay their way along a short-cut to control of the "will." All such attempts are, in the end, futile, even though each type of devotee can pick up tricks that dazzle the superficial observer.

Mind and will, imagination and feeling—these are not commodities which can be "shined up" with the flick of a cloth. These are man's powers, which should be carefully nurtured, and wisely exercised, so that they may bear, year by year, or lifetime by lifetime, *the fruits of Self-control.*

Emerging, intersecting, binding at all points into a completion, Thought becomes the geometry of Brotherhood. To the sage, the Universe in its portions spiritual, mental, physical, comprises an indivisible moral One. To human sense it presents only broken images, the densified surface not showing the inseparable lines binding all parts into bright lesser spheres of radiating light—in One unavoidable Unity.

NOTES ON THE KEY

THE two "Practical Theosophy" sections entitled "Theosophy for the Masses" and "How Members can help the Society" involve some crucial areas of debate and concern. In the first place, repeated use of the word "masses" of itself indicates a definite variance between H.P.B.'s Theosophical presentation and orthodox "liberalism." Ever since the dissemination of eighteenth-century revolutionary philosophy, the trend of opinion has been toward what is usually called "democracy," and has involved an ideological leveling of classes. During this period, consequently, any inferences to the effect that there are *natural leaders* in every society have been regarded as dangerous reactionism.

H.P.B. has shown a great sympathy for the struggles of the majority to overthrow hereditary aristocracy, as well as political theocracy, her spontaneous alliance with democratically inspired "peoples' movements" being illustrated, perhaps, by her early support of the war for Italian independence from Austrian oppression. But it is also apparent that the whole structure of the Theosophical philosophy, as outlined in the Third Fundamental proposition of *The Secret Doctrine,* affirms the inevitability of a *hierarchical* principle in human evolution. *The Secret Doctrine* is full of references pertaining to the "lighting up of Manas," all of which implies the absolute necessity for the presence of "divine instructors" at the beginning of each term of mankind's cyclic progress. In this context she also refers to the "masses," the following sentence on the subject being one of the most provocative:

> Those who were "half ready," who received "but a spark," constitute the average humanity, which has to acquire its intellectuality during the present Manvantaric evolution.

Between the various degrees of intellect, H.P.B. indicates, there are always tremendous gulfs. She speaks of "prematurely developed intellects (on the spiritual plane)" which "in our race are *abnormal;* they are those whom we call the 'Fifth-Rounders'." Then, to emphasize the discrepancy between the most advanced intellectuals and "average humanity" she states that "Even in the coming seventh Race, at the

close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so." H.P.B.'s classification of Plato as an "Initiate" implies certainly, too, that Plato's doctrine of "philosopher kings" is an inevitable corollary of Theosophical teachings on evolution.

On page 247 of the *Key,* H.P.B. refers briefly to this hierarchical—or, as it has sometimes been called—"aristocratic" principle, and in a very pointed manner. The inquirer has asked whether the Theosophist maintains that all this "metaphysics and mysticism" is of direct importance to the majority. H.P.B. replies:

> To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance.

It is very difficult for the Theosophist to explain, in the context of prevailing opinion, why such statements are neither snobbish nor disparaging of the "average man." The chief difficulty lies, we may think, in the fact that all political doctrines involving the positing of "higher" and "lower" classes of intellect have involved the claim of special rights and privileges, reserved for the elect. The most penetrating modern work on this subject is unquestionably Ortega y Gasset's *Revolt of the Masses.* A sociological historian of note, and an able writer, Ortega nonetheless found it difficult to explain what he meant by the "aristocratic interpretation of history" without encountering immediate and violent antagonism. Ortega, like H.P.B., attempts to explain that he is *not talking about political organization,* but rather about the nature of human society. These passages from *The Revolt of the Masses* will illustrate:

> What I have said, and still believe with ever-increasing conviction, is that human society is always, whether it will or no, aristocratic by its very essence, to the extreme that it is a society in the measure that it is aristocratic, and ceases to be such when it ceases to be aristocratic.
>
> When one speaks of "select minorities" it is usual for the evil-minded to twist the sense of this expression, pretending to be unaware that the select man is not the petulant person who thinks himself superior to the rest, even though he may not fulfill in his person those higher exigencies. For there is no doubt that the most radical division that it is possible to make of humanity is that which splits it into two classes of creatures: those who make great demands on

> themselves, piling up difficulties and duties; and those who demand nothing special of themselves, but for whom to live is to be every moment what they already are, without imposing on themselves any effort towards perfection; mere buoys that float on the waves. This reminds me that orthodox Buddhism is composed of two distinct religions: one, more rigorous and difficult, the other easier and more trivial: the Mahayana—"great vehicle" or "great path"— and the Hinayana—"lesser vehicle" or "lesser path." The decisive matter is whether we attach our life to one or the other vehicle, to a maximum or a minimum of demands upon ourselves.

Ortega brings to fruition another synthesis suggested by H.P.B. in further clarifying his thesis, when he recognizes that some of the most "nobly disciplined minds"—who are, perhaps, truly representative of Plato's Philosopher Kings—come from the classes of working men:

> The division of society into masses and select minorities is, then, not a division into social classes, but into classes of men, and cannot coincide with the hierarchic separation of "upper" and "lower" classes. It is, of course, plain that in these "upper" classes, when and as long as they really are so, there is much more likelihood of finding men who adopt the "great vehicle," whereas the "lower" classes normally comprise individuals of minus quality. But, strictly speaking, within both these social classes, there are to be found mass and genuine minority. As we shall see, a characteristic of our times is the predominance, even in groups traditionally selective, of the mass and the vulgar. Thus, in the intellectual life, which of its essence requires and presupposes qualification, one can note the progressive triumph of the pseudo-intellectual, unqualified, unqualifiable, and, by their very mental texture, disqualified. Similarly, in the surviving groups of the "nobility," male and female. On the other hand, it is not rare to find today amongst working men, who before might be taken as the best example of what we are calling "mass," nobly disciplined minds.

The Theosophical teaching, clearly, is in no sense a political doctrine, any distinction or division between "classes" of men or "classes" of mind meaning primarily that some are born with a greater charge of responsibility than others. According to the usual connotation of "privilege," as meaning "license," the most ignorant of men are the most privileged, in the sense that their infractions of moral law can be likened to the naughtiness of children, whereas the more enlightened man must be held accountable to a much greater degree.

Also, at this point, it is well to call attention to H.P.B.'s emphasis on *personal* exertion in all works of charity. She repeats the same

theme in "How Members can Work for the Society," stating that the Theosophist is one who follows the Buddhist precepts "to do their work themselves and not by proxy." One who follows these counsels can hardly be disdainful of "the masses," since he feels responsibility for *contacting directly* the lives and aspirations—however limited—of those less fortunately endowed. It is in this context, too, that the perennial counsel for "setting an example with one's own life" takes on its most vivid meaning, for if it be recognized that the majority of mankind are imitators rather than originators in the field of behavior, morality becomes less a private matter than it would be among one's peers. Whatever course of conduct is personally decided upon must then be regarded in its relationship with constructive trends in conduct in the world at large.

We now come to a curious sentence: "It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth." This passage at first glance seems to apply only to minds devoted to the arbitrary doctrines of theology, but since the age of "free thought," burgeoning into obstreperous as well as aspiring life at the very time of H.P.B.'s writing, also took a materialistic bent, we can wonder if "blind faith" and "intellectual suicide" might not also be concomitants of mechanistic determinism. If so, we must question the fitness of both religionists and mechanists as "leaders."

Neither unquestioning acceptance nor unqualified denial can possibly lead to positive and constructive convictions, and no one can be a "natural leader" of the masses unless essentially creative and constructive. While men of great intellectual capacity can involve themselves in crusades *against* this or that belief or ism, they are simply by that means reinforcing the power of *tamas* over the minds and emotional natures of the majority. All negative or destructive judgments are of necessity *tamasic,* and we have seen, since 1875, the effects of "all-*denying*" materialism in freezing the mind in a kind of doctrinal skepticism. Once again, then, the obligation of the Theosophist is quite evidently to rise above the dead level of conventional opinions, in order to point the way to transcendence of *status-quo* thinking.

Why do the Eastern "esoteric doctrines" provide such an immediate inspiration? H.P.B.'s words here would seem to refer directly to the broadly encouraging perspective on evolution which Theosophical teachings outline. To use a homely simile, it is only when a man "feels that the game is worth the candle" that he can become fired with the creative spirit, and here we have an essential difference between "Prometheus bound" and "Prometheus unbound." Our own Titan is chained by a lack of a sense of direction. Without the perspectives of karma and reincarnation, for instance, men first feel forced to accept an indifferent existence, and often end by losing the inclination to hope and aspire. The most extravagant claim that can be made for Theosophical teachings is also the truest—that any form of conviction which is not based upon Theosophical principles leads to stagnation, whereas Theosophical convictions, if truly based, ever beckon onward. With this background we may appreciate why H.P.B. uses the word "enthusiasm" so often on pages 247-8:

> Conviction breeds enthusiasm, and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern doctrines?

The duty of "intellectual leaders," then, is to "impart enthusiasm" to the masses. That this may be accomplished is suggested by the subsequent reference to the spontaneity and energy by which Buddhism was once adopted—a Buddhism which contradicted all minimizers of innate human strength. Edwin Arnold's Buddha, true to the message of the *Dhammapada,* did not decry ordinary joys and pleasures as sins, but simply indicated that there are far higher, nobler and more worthwhile treasures to be reached when man's comprehension is sufficiently advanced. Enthusiasm, not fear, thus becomes the spur.

It must be the *affirmative* message of Theosophy which is above all things important, and it must also be the duty of intellectual leaders among Theosophists to carry a message of affirmation to the majority. The truths that men "dimly feel but cannot formulate"—at least the most important ones—are their aspirations, while aspirations have much to do with seeing hope and promise in the future, and with "enthusiasm."

THOUGHTS ON "THE STUDY OF THEOSOPHY"

THEOSOPHY is a lifelong study, a study for the "*manas* being," something which should encourage us when we are at times inclined to think ourselves too poorly equipped to grasp in a given time all the intricacies of a given theory. However, it is both amazing and revealing how, sometimes, after a modicum of perseverance in our studies, we suddenly realize we are becoming intensely interested in what we read, and that many aspects of life on the physical plane, which heretofore have evaded understanding, are assuming their rightful places in the scheme of things. At this juncture, although we may not be aware of it, the portals of the spiritual mind have been partially opened to aid us in our search for the truth. It has ever been thus: he who asks on the spiritual plane will receive.

In the study of Theosophy, our objective should be twofold: *(a)* to acquire through diligent mental application and daily meditation all the knowledge available to us, and *(b)* to try to put its principles to work in our thoughts and actions, whatever the sphere of activity that engages us.

The study of Theosophy cannot be said by any latitude of imagination to be easy, nor is the application of its tenets in the daily routine less difficult. Indeed, both call for efforts of a superlatively high order and an unswerving watchfulness of our mental processes; but the cause to which we are dedicated, if painstakingly and disinterestedly served, will ensure karmic dividends by eventually leading us, according to the measure of our service, to a realization of the "oneness" of all beings, even when separated during this phase of *maya.* But—and this is of paramount importance—we should never allow a supposed devotion to our studies of Theosophy to lead to the exclusion or neglect of our daily responsibilities, domestic or commercial. It should be remembered that to deviate from our responsibilities in any field indicates an unwillingness to accept the Karma we have generated, for our experiences on this plane of sensation are avenues toward understanding ourselves and the philosophy and, therefore, vital to our spiritual unfoldment. At the same time, our relations with others should be enriched and strengthened by study, which leads to the development of

true individuality, to be recognized by capacity for devotion to duty and consideration for others irrespective of race, colour or creed.

Never must we make our studies a drudgery. If, the greater proportion of the time, we cannot approach study with pleasurable anticipation, with the feeling we are entering on a quest pregnant of fruitful results, then we need to review the causes of this dulled interest, for until we are eager to open the mind to the inflow of true occult knowledge, our mental efforts—no matter how well disciplined—will remain sterile. Furthermore, unless our studies direct our thoughts and actions *into* disciplines, into channels both purposeful and useful, we cannot expect to be endowed, either in this incarnation or the next, with so-called paranormal powers if we fail to utilize the powers we already possess. With us, then, as individuals, remains the choice. Either we can avail ourselves of the opportunity of releasing through theosophical studies the real Self—which will reveal to us our stern duty during this critical period in the history of the planet—or we can elect to remain so engrossed in a delusive notion of our "studies" that our responsibilities are neglected. But in connection with the latter it is wise to remember what H.P.B. wrote in "The Two Paths" (second of the Three Fragments in *The Voice of the Silence*), to the effect that he who becomes a Pratyeka Buddha makes his obeisance but to himself—in other words, he develops spiritual selfishness.

Our studies should be neither casual nor hurried. To have a nodding acquaintance, as it were, with a few words in Sanskrit as well as a clear concept of the rounds and races, is not enough. The study of Theosophy should ever penetrate to greater depths, embracing all angles and phases of life, since only through theosophical eyes can we evaluate with equanimity the swift and at times terrible happenings of this age. On the other hand, many students try at one leap, metaphorically speaking, to reach the bliss of the nirvanic state. Naturally, this cannot be done. All steps are necessary in the evolutionary ladder, each rung of which is a hazard that must be conquered; and so, when disillusionment sets in, as it inevitably will, not a few leave the path utterly—never to return until recalled by the Voice of the Silence, either in this or the next incarnation.

So, let us be warned: let us study each step with infinite care, and always remember that the frailties and vices of men, when surmounted

one by one, are steps left behind us on the perilous road of ascent. We must never delude ourselves into believing that we can accomplish in a single lifetime what has taken the avatars innumerable existences to achieve; and, conversely, never should we be content to rest on the laurels of our past accomplishments. Rather, our aim should be to unfold constantly and naturally through the all-searching light of theosophical study, coupled with disinterested service to others, and then, with the veil removed from our vision, be content to be led by the Wisdom of the Self.

Blending Mind and Soul

Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies. But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless Sat, mistrusting fancy's false suggestions.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.

False learning is rejected by the Wise, and scattered to the Winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

—*The Voice of the Silence*

REINCARNATION AND MEMORY

THE question is often asked: If the theory of reincarnation be true, why have we no recollection of any previous life?

It may easily be conceived as possible that we have lived before on this earth, and that memory of the events of that existence has been blotted out. This lapse of memory is a frequent experience of every-day life; in fact, of all our varied experiences from youth to old age we really remember only a few of the most vivid, and can never recall all the details of even these. Indeed, we forget far more than we remember of the details of this present life, and the wonder is not so much how we can remember the few things that are partially retained, but how we can forget so much of experience that passes beyond all possible recovery. There is, no doubt, an absolute registration of every incident and experience in life, but to recall into the sphere of consciousness past conditions and events, no thing known to us as memory can possibly constitute that registry. The essence of what we designate as memory consists in our ability and this ability is seldom in any instance more than partial, and is always fleeting and uncertain. There are, indeed, flashes of memory where an event long forgotten is revived with unusual vividness, and we get the impression that nothing is really lost but that a latent or a passive memory contains them all, waiting only the touch of circumstance to recall them into being. So far as any legitimate function of memory is concerned, this is a fallacy. The absolute registration of events already referred to involves far more than can be assigned to the function of memory. This must be borne in mind, and we must accurately apprehend just what the word memory means, before we can intelligently discuss the real question under consideration. In other words, when we have carefully considered the fact, the function, and the phenomena of memory, we can easily understand why that which but partially records passing events, and never is able to recall them entirely, should be unable to bridge the chasm of perhaps a thousand years and recover the incidents of a previous incarnation. It may, moreover, appear presently that all that escapes memory, all that memory appears temporarily to retain but in

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time loses, is nevertheless retained elsewhere and carried on from incarnation to incarnation. Let us bear constantly in mind that nothing exists without a cause, and that nothing is ever really lost. If this principle, recognized as everywhere true in physics, be true also in metaphysics and in all human experience, then each human being represents in himself and carries with him all previous experience, and is at any moment of his existence an epitome of all his past. It is, however, quite evident that nothing known to us as memory answers to this epitome, even for the present life.

The experiments in hypnotism have shown that consciousness and experience may exist independent of what we know as memory. An act to be performed at a future time and an exact date is fixed in some way on the sensorium, and the act is performed automatically at the exact time, although memory bears no record of the experience that led to the act. In another case memory may be impressed and confined to definite limits, thus showing that memory is relatively free from experience. Such illustrations might be multiplied indefinitely, to show that memory is not commensurate with all human experience, even in the present life.

As an element in man's being, consciousness is far broader and deeper than memory. Consciousness represents the fact of experience; memory the form and the details. Hence, while the fact remains and an experience one had can never be destroyed, the form and details in which it first appeared may pass away. This fact of experience remains as a precipitated result, and, divested of memory, i.e., of form and details, relations and sensations, constitutes the basic element in Karma. Add to the foregoing considerations the ethical element, or relation to other individuals, giving thus the element of motive, and we have the law of Karma deduced from the elements. In the first instance we have the individual as related to himself; in the second, as related to his fellows.

In a previous paper certain relations of experience to memory were considered, and Karma was shown to be a resultant of action. These are elementary considerations, yet none the less important. They are derived from the commonest every-day experience, and hence everyone can test them for himself. It might be profitable to observe, in passing, that this deduction of knowledge from experience is the only way of learning. We have within ourselves the elements and condi-

tions of superior knowledge and illumination, but so long as these elements are latent and inactive they are of no practical value. They make a grave, often a fatal, mistake who imagine that those possessed of supreme wisdom can bestow it upon the ignorant as a gratuity or a favor. They have not so received it, neither can they so impart it. The law never changes, and is the same for Adept and neophyte. Most truly says Hadji Erinn in the last PATH, *"It may be a child's school, but it takes a man to go through it."*

This digression seemed necessary in order to show the importance of the simpler primary propositions, and the manner in which they are to be received and tested. We are not dealing with Reincarnation as a dogma, but strictly as a scientific hypothesis. For any intelligent person nowadays to accept the special-creation theory, with birth into the present life as the beginning of man, is to confess the whole problem of life to be incomprehensible and all its mysteries incapable of solution. With shaded eyes and bated breath all such continually ask, *"What does it all mean?"* The most salient point, the most common objection to the theory of reincarnation, is the lapse of memory. If we could remember distinctly any existence previous to this, the problem would at once be solved. It would then be a matter of common experience, and no one would doubt it. Therefore, memory becomes the point of interest in examining the theory. If we are to estimate with any degree of certainty what memory may or may not do, what it may or may not have done, we must first determine by our own daily experience just what memory is now doing. Every reader, therefore, should pause after every statement, and inquire after every proposition—"Is this true? Is it in accordance with my own experience?" If he does this, and is careful as to the use and exact meaning of words, he will find the latent stores of knowledge beginning to unfold within his own soul, and the meaning of life will begin to appear. This knowledge of the true meaning of life will not depend on his acceptance of the theory of reincarnation as a dogma, though even in that way it is infinitely superior to any other, but the real benefit to the student will come from the fact that he is beginning to *know himself,* and to read correctly the lessons of his own experience. Those who oppose the reincarnation theory almost invariably show utter ignorance of these primary considerations, the very alphabet of the whole subject. The questions involved are so deep, so broad, and in their final application

so abstruse, that an error in the beginning leads to endless complications and misconceptions further on. This is because human experience covers such a wide area, and human relations are so complicated; and any theory capable of meeting these experiences at every point must be equally potent and applicable. If, therefore, reincarnation be true, and be thus involved in human experience and capable of explaining the mysteries of life, it must be capable of logical deduction from these same experiences. Its ground of operation is our legitimate ground for investigation. Those who are unable or unwilling to study the subject in this way may accept the theory as a dogma, or deny it altogether, as they please; though at this point a great deal may be said as to motive and result on human action. From the standpoint of dogma the principle of *Justice,* both human and divine, overwhelmingly supports reincarnation; while every other theory known to modern times is horribly *unjust;* thus favoring priest-craft and king-craft, and rendering the essential Brotherhood of man impossible.

"Man's inhumanity to man
Makes countless millions mourn."

The essence of humanity is justice; the essence of all inhumanity is injustice. Wherever exact justice reigns, divine Charity glorifies life with the halo of Divinity.

These preliminary considerations may help to set our subject in its true light, and serve in divesting it of all prejudice. Only in this way can we examine any subject dispassionately, with any probability of arriving at the simple truth.

We may now return to our original inquiry: If the theory of reincarnation be true, why have we no recollection of any previous life? Passing by all those cases where such reminiscence is claimed by certain individuals like Apollonius of Tyana, and certain experiences difficult of explanation on any other ground in the life of many persons, passing by such considerations as favor belief in reincarnation on the ground of Justice, let us consider memory in relation to experience. From the known character of memory deduced from daily experience, is there any reason to expect it to bridge the chasm between two incarnations, provided more than the present incarnation has existed for the individual? If not, why not? Put in another form, our thesis may be stated in this way: Is the absence of memory of a previous life any

bar to the acceptance and rational application of the theory of reincarnation?

The terms cause and effect are related to phenomena. The essence of phenomena is motion, or action. Every so-called cause is involved in its effect, and every so-called effect becomes in its turn a cause of further action to be involved in all succeeding effects. Man has sometimes been called "a creature of circumstance." This is a half-truth. Man is also a creator of circumstance. In other words, man bears the same general relation to cause and effect as does every object in nature. If we observe any object in nature we discover it giving rise to the theatre of phenomena. If we find it acting, we may trace the so-called causes of its present activities. If we find it apparently quiescent, we may discover what activities it will presently give rise to. There is thus a period of activity followed by a period of repose, and this followed by renewed activity. All nature is thus instinct with life, for life is essential action. Thus "the out-breathing and in-breathing of Brahm" involves every atom and every object, no less than every organism.

Life's pulses quiver everywhere,
  A solemn rhythm reigns;
A measured tread is in the air,
  The ocean throbs with pain.
The solid earth its pulses keeps
  While shadows come and go;
Deeps answer always unto deeps,
  Glow answers unto glow.
Back of all action there is rest;
  Behind all rest the flame
Of life but smoulders in Brahm's breast,
  Ready to glow again.

In the further discussion of this subject we need a few terms with definite meanings, such as every one can understand. We are looking at the doctrine of reincarnation from a single standpoint, and for this one view a comprehensive philosophy and exhaustive classification are not necessary. We need only to appeal to common experience and to logical deductions drawn therefrom. The self-conscious center in man we call *ego*. Experience is the varied relations existing between the ego and all its surroundings or environment resulting in action. Action implies re-action. If the ego in man acts upon his environment,

so environment re-acts upon the ego. This action and re-action constitute man's experience. The law of this action, that is, the direct relation between action and re-action, is that of all force, all attraction, all motion everywhere, viz., quantity and quality are both mathematical and rhythmical. Circular motion begets circular motion, like attracts like. For every given impulse sent out a like impulse is returned, both as to form and as to intensity or quantity. The self-conscious center in man, the *ego,* the "I," stands in the center of his "sphere of life," is the center of his environment, and it therefore actually stands between two worlds; the seen and the unseen; the world of action and the world of thought; the world of effects and the world of causes. Now the unseen world of causes, whence come our thoughts, our impulses, the "within" to all of man's outer world, or the center of his sphere, is also the *noumenal* or spiritual world, as contrasted with his phenomenal or physical world. Man's experience, therefore, whether he is aware of it or not, is drawn constantly from these two worlds, though seldom in equal degree. We say of one, "He is a man of action;" of another, "He is a man of thought." We say of one, "He is spiritually minded;" of another, "He is carnally minded." We say of one, "He lives on a low plane"; of another, "He is high-minded." It may thus be seen that both our observation and common experience have become stereotyped in forms of common expression. The logical deduction thus drawn from common experience and observation leads to the conception that man is a conscious centre between an upper and a lower world; or, if you please, that the sphere of man's life, of which the ego is the conscious center, is composed of two semi-spheres. A perfect sphere is an ideal in nature. It is the design drawn by the *Architect* upon the phenomenal trestle-board of nature. In outer nature the sphere is always imperfect. Every fruit, like an apple, for example, has an actual center. Just as an ideal sphere which it represents has an ideal center. These ideals only are perfect. The core, or seed-pit of the apple, is its center of life, but the two halves made by cleavage through the core, are neither equal nor symmetrical, hence they are imperfect. The design of nature is its ideal. Without this ideal there could be no persistence of form, no such thing as species, no correspondences, no harmony.

(To be concluded)

YOUTH-COMPANIONS ASK— AND ANSWER

ARE the principles and basic assumptions upon which modern day democracy is founded compatible with the teachings of Theosophy?

Obviously, to even begin a discussion involving such a wide, often controversial subject as democracy, it is necessary to determine, first, what the basic implications of present-day democracy are, for only from such analysis can we determine if there is a common denominator between Theosophy and democracy.

The conception of political democracy which is easiest to formulate, it seems, can be expressed as "government *by* the people, through majority rule." All existing political structures, however, are based on certain conceptions of man which are not political, economic, nor even biological, but religious, psychological, and philosophical in origin.

A government "by the people" implies some sort of basic equality among the people. And almost inextricably linked with the idea of equality are the ideals of fraternity, liberty, and justice; in short, the loudly shouted but little heard "rights of man," *each* citizen's rights. In the final analysis, this quaternary of ideals is derived from a conception of the meaning of individuality—the Founding Fathers of this country held a humanistic, god-like conception of man. The Founding Fathers, in a sense, premised psychological conditions which could lead to a true social ideal. Work to build, on those premises, a political system which would best serve this ideal, would naturally be long and difficult.

There is, then, common ideological ground existing between Theosophy and American democracy, for, unlike the economic-determinist theory of Marxist communism, its ideals are philosophical. It seems safe to venture that the teachings of Theosophy are compatible with the general humanistic conceptions of man which the democratic principles of equality and fraternity—"with liberty and justice for all"—connote. But adequate social application of equality and justice has never, all will agree, been satisfactorily achieved.

The slogan, "all men are created equal,"—if the "created" aspect is overlooked—is both logical and noble in the promulgation of fraternity. Yet to conclude that all men are equally competent, whether as citizens or as thinkers, is absurd. "Majority rule," however, is to some extent grounded on this conclusion. According to Theosophy "all (men) are the same in *kind* but differ only in degree" (degree of acquired experience and intelligence). The significance of "the same in kind," as the basis of equality, can hardly be over-emphasized. "Kind" obviously means that all men are *human beings,* each possessing the same potentialities of perfectibility. Both the democratic and the Theosophical philosophy agree on the inalienable rights of the individual, but the latter proposes that because of differing abilities each man is both teacher and pupil. Applying this relationship on a mass scale, one's conception of purely political democracy is discarded for a great natural brotherhood of human beings. In such a brotherhood, however, it would be recognized that great teachers proceed far in advance of slowly evolving mankind and are "different" in that sense.

Discrepancies arising between the two systems of thought have developed from lack of thorough and continual *philosophical* support of the democratic premises asserted over a century and three quarters ago.

In regard to U.S. judiciary policy, in terms of law and punishment, the Theosophical tenet of a natural law of moral compensation is in wide disagreement. For with the doctrine of Karma and its companion, Reincarnation, any reasonable and just practice of man-made punishment is nearly inconceivable. Punishment is preceded by judgment, while true judgment is only possible with a knowledge of the mysterious inner motivations behind a man's actions, hardly ascertainable by another. Reward and punishment from the theosophical view are simply inevitable results of a natural Law in operation on all planes. The only common ground between Theosophy and court justice, it seems, is at the plateau of constructive, sympathetic rehabilitation of "criminals," such as has been pioneered by Warden Duffy of San Quentin, and others.

Let us now survey the cornerstone of Fraternity, known in Theosophic terms as the Third Fundamental. To the great fact of individuality proclaimed by the revolutionaries of 1776, Theosophic teaching

adds that all human beings are essentially (*i.e.,* spiritually) linked to a common source. In democratic terms, as Walter Bagehot remarked: "The first principle . . . is that man can only make progress in cooperative groups." T. V. Smith offers as one explanation of Fraternity man's familial relationships through the stages of infancy to maturity. But these explanations, we may feel, are only interpretations of certain social phenomena, and not really basic in explaining the brotherhood motif.

A serious consideration of the meaning of brotherhood forces us to seek a more radical explanation, and to establish the postulate of a common identity of all human beings.

A paradox involving the poles of individuality and homogeneity should be mentioned. Prolonged expressions of true, universal *fraternity* occur mostly among men who are *strong individuals,* perhaps radicals or revolutionaries, and who are altruistically united in the defense of the rights of other *individuals.* Thus the paradox: true individuality ofttimes establishes the conditions necessary in the realization of brotherhood.

The cardinal points of the highest democratic ideal, then, are abstractions, but in their fullest scope represent a philosophic rather than political "Utopia."

The oldest question in the world seems to be "What is the purpose of life?", and often people ask it somewhat unhappily.

Civilizations rise, reach plateaus, decay, and finally fall in the endless eons of history. People who view history and see nothing but this, become frustrated and pessimistic. Philosophers, Oriental or Western, down through the ages have often repeated mournful lines. The cause of such pessimistic attitudes, it could probably be said, is not because long thought has been given to the problem of life's purpose, with nothing hopeful found, even though this may be the superficial rationale of a man's attitude. Usually the pessimist is afflicted with some kind of psychological or physiological problem that does not seem to be connected with such a philosophical question. Every man, at one time or another, ponders over the seeming lack of balance or order in life, but not every man makes it a cause of pessimism. Can we picture the man who has just created or accomplished something as "question-

ing purpose"? Even nature offers a pattern of meaning to all who will look for it, and, in moments filled with sublime wonder at nature's mysteries, one can not doubt purpose. Such moments are sometimes spoken of as giving a feeling of a "oneness with life," which might indicate that, in a sense, life—creativity—is its own purpose.

Faith in a religious dogma will sometimes solve this problem of futility, temporarily, until reason or science intervenes. But both civilizations and religions are always in cyclic rise and fall, according to H.P. Blavatsky in *The Secret Doctrine.* An interesting paradox is that while civilizations flourish in material prosperity, religions retrogress, and, when civilization is in retrogression, religion flourishes and is looked upon as a last hope. Obviously, a synthesis of physics and metaphysics is needed, but this is similar to asking man to be always large-minded—a difficult request.

Immortality is a basic principle in Theosophy, but immortality to what purpose? The purpose of life, states *The Bhagavad-Gita,* is wisdom. This can be interpreted, in view of the book's background, as gaining wisdom to know one's inner nature. This is *individual* evolution, and while civilizations may rise and flourish and finally fall, the individual can continually evolve through all these by the power of will. On what criterion can we measure wisdom? Wisdom cannot be measured at all save by the individual himself. "Purpose," therefore, cannot only be thought of in terms of a universal answer. "Purpose" must be gained by a subjective realization. Because of this, an absolute question such as "What is the purpose of life?", can only be answered in partially accurate absolute terms. We could not say that the purpose of life is to own a good car or a big house, for these may be objects of acquirement *in* life, but not the purpose *of* life. A pat formula cannot be found to solve the problem for the entire human race. If any answer can be given to this question, it would be that, in the gaining of wisdom, individual man may find what he himself is, and then *his* purposes will be more expansive and intelligent.

KERNELS OF WISDOM

In the wreck of noble lives,
Something immortal still survives.

WHILE the Dark Age lasts, there will always be the tendency, no doubt, to measure good and evil, success and failure, in terms of external signs and appearances. Too evidently, in its pilgrimage toward Truth, Mankind has not yet reached the cycle where it has learned to look beneath appearance, through illusion, and to take into account all the invisible psychic factors and forces that make of man a complex cosmic being. That is to say, mankind in the mass has not yet reached a position of complete awareness and clear-seeing, although, for individuals, there is always the possibility of rising above the mass, by uniting Manas with the divine principle of Buddhi, whereby true light and understanding become immediately possible. In fact, it is only as individuals take this forward step that the race as a whole can evolve.

The tendency to measure progress in terms of externals has misled men into believing the traditional delusion that the richest people are the happiest and most successful ones. Only when men live as bodies instead of as souls can they be deluded into thinking that the welfare of the personality is all-important, that wealth, prominence, and social position are all that are needed to prove their mastery of life. Actually, personal success is more likely to stultify than to awaken. Real triumph does not pertain to the personality, but to the soul, and it may always be measured by perceptions of Unity, of love over hate, of humility over egotism, and of altruism over selfishness. In these terms, the most successful individuals may be the simplest and least known, their strong sense of humility and self-abnegation leading them to prefer obscurity to any measure of notoriety or fame. May it not be easier, too, for the obscure man to be free?—for individuals who are unknown can walk the face of the earth unmolested, doing their duty by every duty, heeding only the dictates of soul.

Human history suggests that the immortal values possessed by any civilization are always born and reared upon the "wreck of noble lives." This is true, not only of the achievements of men and women who are

prominent and well-known in their various fields, but of countless numbers of obscure benefactors and sacrificers who die practically unknown except to a handful of people. Time and again men of vision, the forerunners of a race, have been stoned and persecuted by those they sought to help. The wheel of human progress ever demands a heavy price for its advancement—the price of personal, self-conscious martyrdom to a Universal Cause. It is only through endless labor and unthanked efforts that the ideals a few men dream of can finally be achieved.

Among the greatest benefactors of a race are the men and women who may be looked upon as failures in their day. Few of the really *Great* are ever accounted successes by their contemporaries, but, almost without exception, they are individuals required to stand alone, whose sympathizers are few—but whose inspiration and vision open up for them perceptions of Truth of which the masses of men become conscious only after decades or centuries.

The life of H. P. Blavatsky is a notable example of the reception afforded Innovators by the established order of the day, no matter in what age they appear, or in what field or department of life they choose to work. It is a matter of common knowledge that H.P.B. was subjected to relentless vilification and abuse, not only from scientific and religious dogmatists, but also from supposed friends and students of Theosophy—those upon whom she bestowed a teaching of the nature and destiny of their own souls. Of all those who called themselves her friend, in the early days of the Movement, Wm. Q. Judge alone understood the nature of her mission, and later shared the martyrdom of her earthly career. Serving as buffers for the Movement they came to launch, these two took upon themselves the Karma of the world, the pent-up fury of countless generations of ignorance, greed, and ingratitude. Her personal life wrecked upon the rocks of sacrifice, H.P.B. wrote to a friend: "The T.S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H.P.B. held near and dear. . . ." Yet "in the wreck of noble lives, something immortal still survives"—the Movement she founded, the Cause for which alone she cared, lives on.

Many wish to be martyrs, but few care to remain unknown as such. Countless individuals are willing to sacrifice, to give of their time, money, and work, but the price of their devotion is personal recognition in some form. The great need of this age is for unselfish men and

women, who are willing to forget themselves, to submerge their personalities in intelligent devotion to an ideal. That ideal which each man holds may or may not be recognized by others. Is it a small thing, do we think, for a man to spend the whole of his lifetime grappling with his faults, all unseen, in the secret counsel of his Soul? Is it without merit that, after months and years of effort, a person seemingly fails in the accomplishment of his aims? "No effort is wasted," say the teachings. "Each sincere attempt wins its reward in time."

No man, we may be sure, ever "attained" all at once. Many lifetimes of devotion are necessary to reach the goal. Some individuals, however, cannot bear to make mistakes; they wish to become perfect in a day. Shown to be at fault, they become impatient, losing their balance, and blaming everybody except themselves, especially the one who points out the error. But no man who tries, who does the best that he can, need ever fear failure or any number of mistakes. It is only when one does not *try,* or tries for self and not for other selves—when he assumes an outward holiness he does not possess—that the pangs of conscience are felt. Quite unconsciously to ourselves, if we are not watchful, we are likely to build up before our friends a false front of personal sanctity, a shining tower of our own self-importance, upon which we sit in haughty pride. It is the humiliation of being lowered from this tower, in the sight of friends, that hurts, not the mistakes we make.

The theosophical teachings make a distinction between the man of clay, the false ego, or personality, and the inner invisible spiritual man, who is deathless and eternal. Evolutionary growth and progression are carried forward by the latter, not the former—the personality being but the field or instrument through which such growth is achieved. And the results and values of all efforts are retained in this inner man. How then is it possible to measure the spiritual progress either of one's self or of another? A person may go through a whole lifetime, striving to the best of his ability, with seemingly no progress made—at least, so far as the eye can detect. But there is a fruition retained inside, and it will surely show forth, either in this or another incarnation. Something immortal survives from every attempt made at noble living, no matter how unsuccessful it may appear to be. It is the unseen sacrifices of obscure individuals that swell the tide of human progress.

ON THE LOOKOUT

Theosophy and Flying Saucers

It seems an ironical bit of karma that a predominantly materialistic civilization, busily dedicating its energies to the establishment of "security," both personal and national, should suddenly be confronted with an entirely new potential "threat" from out of the unknown. While it is conceivable that income taxes and atom bombs may be controlled, no one yet has even been able to determine what the "flying saucers" are, let alone anticipate their future bearing on our lives.

Life for April 7, as many Lookout readers doubtless noted, leans toward allowing credibility to the suggestion that the strange fire-balls or disks, reported by many reputable observers over a four-year period, may be "interplanetary." Whether or not this is possible, in either physical or occult terms, the striking feature of the *Life* story is the fact that its implications may constructively unsettle many minds heretofore convinced that a final war with Russia will solve all "security" problems. Speculations about the flying saucers, perhaps, now serve as symbolic reminders that there never *will* be anything like a *status quo* of security, either psychological or physical.

Fireflies in the Cockpit?

For months and even years after the first reliable reports of "saucers" were circulated, officialdom in general, and the Army Air Force in particular, dealt with them as "experts" have so often dealt with phenomena inexplicable on any basis of present-day science. One high-ranking officer, for instance, publicly clung to the explanation that "fireflies in the cockpit" must be responsible for the claim by pilots that they had observed fantastic aircraft flying at fantastic speeds. Others insisted that the "Lubbock lights," saucers, disks and fire-balls, were all merely psychological phenomena. The *Life* reporter, however, dismisses all these possibilities, favoring the "interplanetary" explanation on the basis of formerly secret Army Air Force studies now for the first time made available to the press. Apparently, as one Intelligence Officer admitted, "the higher you go in the Air Force the more seriously they take the flying saucers."

Scientists assigned to the problem of discovering the origin and nature of these strange appearances have often come out unequivocally for the extra-terrestrial thesis. Dr. Walther Riedel told *Life* reporters: "I am completely convinced that they have an out-of-world basis"—whereupon *Life* begins to sound like science-fiction:

"Awesome Questions"

> Reviewing the evidence presented here, Dr. Maurice A. Biot, one of the leading aerodynamicists in the U.S. and a prominent mathematical physicist said: "The least improbable explanation is that these things are artificial and controlled. . . . My opinion for some time has been that they have an extraterrestrial origin."
>
> There, at least, is a plausible explanation of the disk shape. But the real depths of the saucer mystery bemuse penetration, as the night sky swallows up a flashlight beam. What of the other shapes? Why do the things make no sound? How to explain their eerie luminosity? What power urges them at such terrible speeds through the sky? Who, or what, is aboard? Where do they come from? Why are they here? What are the intentions of the beings who control them? Before these awesome questions, science—and mankind—can yet only halt in wonder. Answers may come in a generation—or tomorrow. Somewhere in the dark skies there may be those who know.

Religious Adjustment

There seems to be considerable evidence to indicate that the saucers are here to stay. At the time of this writing notice is given of a television program designed to collect the interviews of fliers who have had personal experience with flying saucer phenomena. Even orthodox theology, in conformity with the most recent trend of adaptation to the leads taken on many subjects by men of science, is not disposed to dispute the possibility that the saucers contain inhabitants from other worlds.

The Los Angeles *Times* (Aug. 9) reports an interview with the Very Rev. Francis J. Connell, dean of sacred theology at Catholic University, Washington, D.C., in which Father Connell prepares the faithful for any surprising other-world revelations which may occur in the future.

Are "They" Sinners, Too?

"It is well for Catholics to know that the principles of their faith are entirely reconcilable with even the most astounding possibilities regarding life on other planets," Father Connell said. He offers two

conjectures: Either the beings from other planets are "original-sinners" like ourselves, or somehow have a different kind of dispensation from the Creator:

> "It is possible that these conjectured beings, like our first parents, received a supernatural destiny from God," he suggested. "It is possible they sinned and lost these gifts."

"If so," continues the *Times* item, "it was speculated God may have made known to them the merits of Christ by some revelation." The second Catholic hypothesis, Connell interprets, would be as follows:

> "If other worlds and other rational animals exist, they need not be under the same dispensation of grace as the descendants of Adam and Eve. They would not have incurred Original Sin because of the fall of Adam in Paradise. Consequently they need not have required the Redemption of God's own Son."

Connell even grants—and this is particularly interesting—that the other-worlders "might be intellectually and physically far superior to us," thereby covering himself on all points except what superior beings might think of the habit of the Western world to materialize religious symbolism into superstitious and mind-confining dogmas.

Demonstration of Materialism

It seems clear that the present orientation of both Catholic and scientific minds around the "beings-from-another-world" hypothesis indicates the paucity of psychological and metaphysical thinking in both institutional patterns. There *could* be, after all, other explanations, premised upon some of the first assumptions of Theosophic occultism. But, as an aside, it is interesting to speculate as to whether there may not be some analogy between the impact of the "saucers" upon the scientific and religious men of our time and the impact of the spiritualistic phenomena of 1848 upon the orthodox of that day.

"The universe," for the majority, however, is still a material universe, and there seem to be no philosophical or psychological alternatives to the explanations that the saucers are either delusions of the physical brain or travellers from outer space, just as, in the middle of the nineteenth century, spiritualistic phenomena were ascribed either to the continuance of the entire human entity as a ghost, or to brain-vaporings. In both cases the Theosophic view is considerably more complex.

Secret Doctrine Statements

There is nothing in the published writings of H. P. Blavatsky which could be held to provide a categorical answer as to whether interplanetary communication or travel is possible, but students may refer to remarks made in *The Secret Doctrine* (I, 583) which, though they hardly make the explanation "simple," may seem to point to the unlikelihood of the crossing of planetary bounds during this cycle of evolution. Discussing the "potentiality of atoms," H.P.B. writes: "Esoteric doctrines teach the existence of an antecedent form of energy having periodic cycles of ebb and swell, rest and activity," and further states:

> Our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature.

In Vol. II of *The Secret Doctrine* (135), H.P.B. indicates why it might be quite natural to expect the occurrence of new physical and psychological phenomena, since, at this time, great cycles of evolution are preparing the way for the emergence of another terrestrial element into objectivity. "Our Fifth race," she writes, "is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics." In Vol. I, 258, it is also stated: "With the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more."

A Fifth Element

A lengthier passage (*S.D.* I, 12) is as follows:

> . . . it must be stated that Occult Science recognises *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively. These seven elements with their numberless Sub-Elements (far more numerous than those known to Science) are simply *conditional* modifications and aspects of the One and only Element. This latter is not *Ether,* not even

A'kâs'a but the *Source* of these. The Fifth Element, now advocated quite freely by Science, is not the Ether hypothesised by Sir Isaac Newton—although he calls it by that name, having associated it in his mind probably with the Æther, "Father-Mother" of Antiquity. As Newton intuitionally says, "Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile. . . ."

The Exploration of Space

A considerable amount of serious literature is appearing upon the possibilities of interplanetary exploration, one example of which is a book by Arthur C. Clarke, Chairman of the British Interplanetary Society, entitled *The Exploration of Space* (Harper, 1951). Mr. Clarke believes that interplanetary travel is a strong possibility of the future, but he is also convinced that if intelligences be discovered on other planets, they will not constitute any threat to humans. Rather, he thinks that "It is very improbable that the question of interplanetary warfare can ever arise," and he proceeds with some speculations which correlate closely with hints in Theosophical writings as to the vastly different type of evolution which must be taking place on other globes:

> Any races we encounter will almost certainly be superhuman or subhuman—more likely the former. If we ever encounter races which are scientifically advanced yet malevolent—the stock villains, in fact, of that type of fiction neatly categorised as "space-opera," astronautics might well open a Pandora's Box which could destroy humanity.
>
> This prospect, though it cannot be ruled out, appears highly improbable. It seems unlikely that any culture can advance, for more than a few centuries at a time, on a technological front alone. Morals and ethics must not lag behind science, otherwise (as our own recent history has shown) the social system will breed poisons which will cause its certain destruction. With superhuman knowledge there must go equally great compassion and tolerance. When we meet our peers among the stars, we need have nothing to fear save our own shortcomings.

An Expanding Universe, Indeed

Mr. Clarke continues:

> The races of other worlds will have senses and philosophies very different from our own. To recall Plato's famous analogy, we are prisoners in a cave, gathering our impressions of the outside world

from shadows thrown upon the walls. We may never escape to reach that outer reality, but one day we may hope to reach other prisoners in adjoining caves, where we may learn far more than we could ever do by our own unaided efforts.

Yet space-travel will not, as some fear, destroy the mystery of the Universe. On the contrary, it may indeed increase it. Although many specific problems will be solved, and many doubts settled, our area of contact with the unknown will be enormously magnified. This has always been the case with scientific research: it should never be forgotten that, despite all our knowledge, we live in a far more wonderful and even more mysterious world than did our ancestors.

One would give much to know what verdict an historian of the year 3,000—as detached from us as we are from the Crusaders—would pass upon our age, as he looks back at us down the long perspective of Time. Let us hope that this will be his judgment:

A Turning Point?

"The twentieth century was, without question, the most momentous hundred years in the history of Mankind. It opened with the conquest of the air, and before it had run half its course had presented civilization with its supreme challenge—the control of atomic energy. Yet even these events, each of which changed the world, were soon to be eclipsed. To us a thousand years later, the whole story of Mankind before the twentieth century seems like the prelude to some great drama, played on the narrow strip of stage before the curtain had risen and revealed the scenery. For countless generations of men, that tiny, crowded stage—the planet Earth—was the whole of creation, and they the only actors. Yet towards the close of that fabulous century, the curtain began slowly, inexorably to rise, and Man realized at last that the Earth was only one of many worlds; the Sun only one among many stars."

Enthusiastic Imagination

Mr. Clarke's enthusiasm concerning the possibility of space travel should, perhaps, be separated from his urge to a broader vision. His version of space ships, for instance, may not be taken as representative of all scientific opinion. In *Harper's* for May, John McPartland argues the case against planet-journeying in an article amusingly titled "No Go, Space Cadet!" But though McPartland believes eager speculators like Mr. Clarke have let their imaginations outrun common sense, and offers a mass of physical evidence to prove that men are not physically adaptable for space-travel, he also senses something rather wonderful

about the inexhaustible capacity of the human mind to envision new horizons, and believes that much of interest and value can be learned by mind-stretching. "We are venturing now," he writes, "into achievements which will be measured by tens of thousands of years, which will span star systems, but these will be achievements of our collective consciousness. Perhaps this is a brief hint at our purpose. . . ."

The Theosophist, because of the long-range view on human orientation and evolution suggested by the doctrine of rounds and races, will at least take quite naturally to attempts to view life on earth in terms of the "verdict" of a historian of the future. The human mind and imagination are certainly being stretched at the present time. This can do no harm, and may have a profound effect by indirection upon the propensity for outgrowing narrownesses of purview in all the manifold fields of human inquiry—physical, psychological and metaphysical.

New Confirmations

Once again a discovery has been made which seems to verify the writings of H.P.B. and Plato in regard to Atlantis. A German clergyman-scientist has found what he believes to be the remains of a king's castle and a temple of Atlantis in the North Sea south of Helgoland and northwest of Germany. The Los Angeles *Times* (Aug. 23) describes the findings:

> The Rev. Spanuth of Bordelum said a diver of his expedition, closely following directions contained in the writings of the ancient Greek philosopher, Plato, descended 30 feet and stood on a man-made wall. Spanuth said this wall apparently encircled the fabled kingdom. . . . the wall, six to eight feet high, was traced by the diver over a distance of about 900 yards in the area, known to German sailors as the Stone Ground.
>
> The diver reported that the wall was built of rectangular stones, seven feet long and three feet high. Other smaller walls, about 10 feet wide, "must have belonged to the temple and to the royal castle —according to Plato," Spanuth said.

Not Atlantis, Maybe Poseidonis

Spanuth's further claim of proof is that amber, found in this area, was reported by ancient Egyptian sources to be found on Atlantis. These facts seem to indicate that the under-water site might possibly be ruins on Plato's island, which H.P.B. describes in *The Secret Doc-*

trine as "but a fragment of this great continent [Atlantis]. . . . The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, Poseidonis, known to the Egyptians only because it happened in such relatively recent times."

WHAT PRICE PUBLICITY!

Just how garbled an account may become when a biassed reader attempts to correlate present-day discoveries with a prejudiced, cursory interpretation of H.P.B.'s *Secret Doctrine* is indicated in a *Time* report of this incident. *Time* remarks that "An Atlantis cult grew, and still flourishes. The myth has even multiplied, begetting Mu (sunk in the Pacific) and Lemuria (sunk in the Indian Ocean)." To this the following is appended as a footnote:

> Lemuria, originally a geologists' land mass that sank 60 million years ago, was appropriated and modernized by Madame Helena P. Blavatsky, founder of the Theosophical Society. She used it as a home for her "Third Race" of apelike, four-armed men who came to a bad end after discovering sex.

SEVERAL DISTINCTIONS

The most valid comment that can be made, here, is to quote the passage in *The Secret Doctrine* to which we would guess the writer alludes. This is how the Commentary [a translation] explains the details that preceded the "Fall":

> *"In the initial period of man's Fourth evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles* (the egg-like, external shells, in which the future fully physical man gestated) *were often tampered with, before they hardened, by huge animals, of species now unknown, and which belonged to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the 'Egg-Born' Sons had taken several of their females unto themselves as mates, and bred other human monsters. . . . Upon seeing this* (state of things), *the kings and Lords of the Last Races* (of the Third and the Fourth) *placed the seal of prohibition upon the sinful intercourse. It interfered with Karma,*

it developed new (Karma). They (the divine Kings) *struck the culprits with sterility.* (*S.D.* II, 192.)

Time's derisive and erroneous reference to these "failures" of the Fourth Race as "the inhabitants of Lemuria" is indicative of the insidious means periodically employed by a religiously opinionated press to ridicule and calumniate H.P.B. and her monumental works.

Review on Anthropology

The concluding portion of Gerald Heard's latest volume, *Gabriel and the Creatures* (Harper, 1952), serves as a condensed review of modern anthropology, with particular emphasis upon discoveries which establish evidence for a view of man's origin initially documented by H.P.B. in *The Secret Doctrine.* Mr. Heard has wandered through many departments of literature, his peregrinations carrying him all the way from detective story fiction to serious attempts to analyze and synthesize Eastern and Western religious views, as in *The Third Morality.* The present volume, *Gabriel and the Creatures,* is a fantasy in which Heard attempts to awaken sympathy for what merely *seems* to be the vast, mechanical processes of mammalian evolution.

Special License?

Heard's little animals talk back and forth with the "Angel Gabriel" in storybook fashion, but to some point. The small creatures in Heard's drama of primeval life on earth are made to show adaptive intelligence, reflecting the great plastic potency of collective mind, a "mind" latent, it is true, in the sense of individuality, but nonetheless able to respond to the possibilities of an undefined but mighty "becoming." In Heard's symbolism, "Gabriel" may be regarded as representing a higher, far advanced intelligence—an intelligence which can neither "create" nor entirely direct, but which is yet an indirect inspiration to lesser forms of life by its very presence. "Gabriel," perhaps in one sense like the "Divine Instructors" spoken of in *The Secret Doctrine,* draws the attention of sentient life to its *own* potencies, dispenses no revelation, but breathes and infuses an air of creativity.

Gabriel constantly urges against the tendency to "specialize." Adaptability, he informs the "creatures," is the truly God-given faculty, because adaptability has a correlation with thinking, while excessive specialization only numbs the powers of reflection. Heard's meta-

phorical expressions, therefore, indicate the universality of the "will to live" and the "will to become" so beautifully discussed in relevant chapters of *The Human Situation* by W. Macneile Dixon.

A Theosophical Synthesis?

The following passages may cause Theosophical students to wonder if Heard is not quite familiar with the theosophic perspective on modern anthropology; many recent developments of viewpoint covered in *Gabriel and the Creatures* have been cited in Lookout.

"The popular view of man," Heard affirms, "is still based on some assumptions that have become too questionable":

> Most people still think that as our stock has only of late (perhaps not more than a few hundred thousand years) derived from one of the large ape species, he would naturally still inherit the gloominess of the gorilla, the surliness of the orang or the violent temper of the chimpanzee. Students of the subject were of course aware that the discovery of the Swanscombe skull had shown that there was clear evidence that modern (neoanthropic) man was far older than had been allowed. Since then a number of lines of research have proved fruitful. (1) The present apes have been found to be decadent forms of far less specialized types (see Dr. Leakey's work) and it would seem that as the famous Eoanthropos skull is so late that it was not prior to neoanthropic man, so probably all the ape-men which Dr. Broom and Professor Dart have discovered in South Africa, are—as mentioned above—ancestral (less specialized) forms of the present apes and not of present men. (2) Dr. H. V. Vallois in *Comptes Rendu* of the Paris Academy of Sciences (Feb., 1949) has described a human skull (found at Fontechevade, Charante) which though dated by implements as Tayacian and by animal remains as of the "warm" fauna of the pre-Wurm Glaciation, is nevertheless in no wise Neanderthal.

Apes Degenerate "Manlings"

Lookout readers may note that Mr. Heard makes almost identical use of Frederic Wood Jones' *Hallmarks of Mankind* and of reflections by anthropologists upon the significance of Dr. Comb's Iranian discoveries as that found in this Department (THEOSOPHY 40, 183-5):

> . . . now, (May 21, 1951) Dr. Comb of the University of Pennsylvania reports from an undisturbed limestone cave above the southern Caspian shore that in the lowest levels he has discovered the remains of three human beings. The dating cannot be less than

seventy-five thousand years and may well be one hundred thousand. Skull and long bones are of a modern type of man. (3) The Abbe Teilhard de Chardin, than whom there are few paleontologists more authoritative, has issued a thesis to show that biological evolution is purposive and its goal, not its accident, is consciousness and free-will. (4) But most important of all has been Professor Frederick Wood Jones' publication (under the title, *Hallmarks of Mankind*) of the substance of his Linacre and Arris and Gaul Lectures. Therein, from anatomical evidence (from the mature skeleton and from that of the embryo) and from fossil evidence he establishes the following supremely important points: that man, because he has retained unspecialized primitive mammal characteristics is immensely old. Man is not ascended from the ape; the apes are descended from, are degenerate forms of a "manling," a tarsier type that could walk upright. Man is not the "foetalization of the ape" but the retention and enlargement of some tarsoid form. He has specialized in unspecialization, and so we may say, as Dr. Hugh Miller of the University of California has put it, man is yet to become a species, i.e., confined in a special form.

New Science of Public Relations

There has come to hand a humorous but penetrating analysis of a specious sort of "brotherhood" which is being practiced and promoted today. Appearing in *Arizona Progress* (house organ of an Arizona bank) are the following comments, headed "Public Relations":

> One of the new "wonder drugs" currently in great demand is a magic cure-all known as Public Relations. As we rather dimly understand the term, public relations is (or are) good for what ails you—whether anything does or not.
>
> Basically, the PR formula is a simple one: either do what people like—or make them like what you do. The main thing is to SMILE, SMILE, SMILE, prolifically and perpetually, despite pain or provocation. Most PR smiles fall into these classifications: (1) the ingratiating grin, (2) the self-conscious smirk, (3) the gruesome grimace, (4) the labored leer, (5) the fluttery fawn, (6) the girlish giggle, (7) the booming bellow, (8) the flashing fangs.
>
> Winning and keeping friends is no longer a casual matter of nature taking its course. You must work at it, hard and steady, or hire it done. Everything, from politics to love-making, now calls for a carefully planned public relations "campaign."

Though perhaps a bit overdrawn, this description exemplifies the methods being employed on all sides to "influence" others. Such books

as *Think and Grow Rich, The Magic of Believing,* and Dale Carnegie's various techniques for achieving success enjoy an alarming popularity. All are indicative of a dangerous misuse of psychic powers for personal gain. Such prescribed formulas orient the mind entirely on the kamic plane, and because in our present stage of evolution we are most responsive on that plane, an increasing addiction of our society to the intoxications of the psychic seems imminent. Susceptibility to such exploitations is perhaps also strong indication of similar involvement in previous lives. So, to avoid being influenced, consciously or unconsciously, will demand constant vigilance by the higher powers of discrimination, and constant exercise of the will in restraining those personal and separative desires and emotions of the psychic realm.

RESPONSIBILITY WITH A SENSE OF HUMOR

To the theosophist, "public relations," whether of a business or social nature, should be those natural relations formed from a recognition and inner conviction of the essential unity of all beings. This writer seems to have an inherent sense of fitness concerning PR:

> Of course, there is more to public relations than gimmicks and grinning—although they may be news to some of the medicine men now at large. What you are selling must be worth selling, including yourself. The temptation is always great not only to gild the lily but to try to deodorize the skunk. Building up incompetents and whitewashing scoundrels are perversions of the public relations concept. Public relations, in our book, is the Golden Rule with a sense of humor—and a sense of responsibility. It should start with some honest soul-searching and develop into a relationship of mutual trust.